[If the captive was] a man, he burned

[396] [415] his streamers, and his cloak, and his breech clout, and all the things he had received, and his water gourd: All these he burned.

[462] [283] [286] And a woman burned all her womanly array—her basket, her spindle whorl, her chalk, her spinning bowl, her warping frame, her cane stalks, her batten, her heddle, her divided cord which held [up the textile], her waist band, and her weaving stick, and her thorns, and her skeins, her shuttle, and her measuring stick.[7] All these she burned herself.

Of these of which they disposed in this wise, it was said that they would be needed where they were going, when they went; when they died, there [these things] would await them.

And when it dawned, all were adorned and arrayed. They put upon them their paper vestments, in which they were to die. When they had adorned them, then they were taken where they were to die. Two escorts led them; they went to take them up, and, lest they faint, laid hold of them. And two [escorts] were to bring [the bodies] down; they went to bring them down when they died, and a flag-[282] bearer went bearing a flag. And two escorted each woman. They did likewise when they took each of the ceremonially bathed captives.

And when they had brought them [there], four captives to be slain went ahead. At the landing at yoan imamtli, yoā in quezquj itlaçevil, yoā iuuc muchi quiqtlatia.

Auh in cioatl, muchi quiqtlatia in jnquich icioatlaquj: in jtana in jmalac, in jtiçauh, in jtzcoalcax, in jtzatzaz, in jotlauh, in jxotzopaz, in jtzçac, in jmecamaxal, ineanaia, yoā itzopaia, yoan ivitz, yoan iquatzon, ixiouh, yoan yioctacauh: muchi quiqtlatia inoma.

Injc iuh quichioa y, quilmach vmpa intech monequiz in vmpa ianque, in jquac mjquiz vmpa quiqualchiaz.

Auh in otlatvic, mec tecēcaoalo, techichioalo, quimonaaquja in amatlatquitl, in jpan mjquiaque: in oquimōchichiuhque, mec tevico in vmpa mjquiaque, quinvica in teanque, vmentin quintlecavizque, in macana çotlaoa, quintzitzquizque: yoā vmētin tetemovizque, in quinoaltemovizque, in jquac ommjcque: yoan ce panoa, in quivicatiuh panjtl: yoan vmentin, teixamjque cioa: çan muchivi in quinvivica, cecenme tlaaltilti.

Auh in oquimaxitique: iacattivi in mamalti mjquj navintin: apetlac in quimjilpilia imjcxi yoā imma:

7. These weaving implements have been tentatively identified with the assistance of Dr. Gladys A. Reichard, Barnard College, Columbia University, N. Y., and Dr. Bertha P. Dutton, School of American Research, Santa Fe. The accompanying drawings of weaving and weaving implements are from Books VIII and X, after Paso y Troncoso.

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6: Sahagún M-5 (1529-1590) 1954 NU7 Astec NU7

Sixteenth Chapter, in which it is told how the women were trained.

[Theirs were] the device with which [the loom] was held; the divided cord; the skein; the shuttle; the cane stalks; the wide batten, which swished [as it was used]; the thin batten, one made of bone; the small batten with which they worked designs; the heddle; the flail; the spindle whorl; the spinning bowl; chalk; the shallow spindle whorl when they spun with feathers; the basket for unspun cotton, one for rabbit hair, one for cotton thread, the basket for feathers, and the earthen bowl for feathers; the rack for yarn; the colored wood[1] with which they dyed cotton when they wove; the bowl for colors in which they dissolved pigments; the paper patterns from which they took the shape of whatsoever they made; maguey spines, with which they picked the cotton threads.

They took personal charge of preparing food and chocolate. There were their older women, who had reared them; and their hand-maidens were hunchbacks and dwarfs, who sang and played the [small ground] drum to amuse them.

Injc cxxtolli ocz capitulo, vncan mjtoa, injc moiehecoaia çioa. 286 462

Neanonj, mecamaxalli, quatzontli, xiiotl, otlatl, tzotzopaztli cacalaca, patlaoac: tzotzopaztli pitzaoac, omjtzotzopaztli, tzotzopaztepiton, ic tlamachioa: teçacatl, tlaujteconj, malacatl, tzaoalcaxitl, tiçatl, xaxalmalacatl ic iujtzaoa: ichcatanatli, tochomjtanatli, icpatanatli, iujtanxtli, iujtecomatl: tzatzaztli, tlacujlolquaujtl injc qujcujloa icpatl in qujqujti: tlápalcaxitl, in vncan qujpatla intlapal: amamachiotl, in vncan cana tlein tlamachtli qujchioa; vitztli injc qujuitzcuj icpatl: [386]

tlaqualchioa, achioa, qujnomauja: vncate in jnnahoan in qujmjxcaltia, ioan in cocoa tepotzome çihoa, tzapame, cujca, tlatzotzona: injc melelqujxtia. 462 722 534 522

1. *Tlamiquimanjti*: Sahagún (*op. cit.*, III, p. 222) describes the tzon as "barreyas, y dizen los otros ouynes que parecen plumeros sobre el huso; es ábol muy preciado, porque de él se hazen tapaderillas, cañuelos y ollezuelos. . . ." Glass is pictured in Kimmerl, *op. cit.*, Pl. 69.

[p. 50 is blank]

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